1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

776 turned inside out as soon as he began to laugh, and who is considered a ludicrous figure.

Although, on the whole, the word "kala" denotes all powers harmful to man, and all that is evil in nature, there are numbers of objects and beings known under the name of "kalak" or "kamak" that do not belong to the class of evil spirits. Thus, the guardian spirits of the Koryak shamans, and some varieties of guardians of the village, of the family, or of individuals, are called by this name. These will be discussed later on.[1]

"Owners" and Other Supernatural Beings."— Another class of supernatural beings are known as Owners or Masters (E'ttn). They represent the idea of a more or less powerful being who is the "owner" of an object, who resides in the object. Among the Koryak the conception is not well developed. It seems to me that this conception belongs to a stage of religious consciousness higher than that of the Koryak, among whom it is not yet differentiated from a lower animistic view of nature. The conception of "masters" residing, under the name of inua ("its man"), within things, or phenomena of nature, is quite clear among the Eskimo, is well developed with the Yukaghir (they call their "owners" po'gil), and is especially developed among the Siberian tribes with typical Asiatic culture. Among the Yakut the "masters" are called i'čči; and the word e'cen or i'šin is used in the same sense among the Buryat. According to the idea prevalent among all these tribes, every object — or at least every important natural object — has a spirit-owner residing within it. I have been unable to observe a clear conception of this kind among the Koryak.

782 The following data are characteristic of the notions of the Koryak: —

776 One Reindeer Koryak from the Taigonos Peninsula, who had gone to the seashore in the beginning of summer to hunt seals and to fish, offered a 823 reindeer as a sacrifice to the sea. The Koryak for "sea" is a'ñqa; and for "master of the sea," añqa'ken-eti'nvila'n. I asked him whether he offered his sacrifice to the sea, or to the master of the sea. He did not understand the question at first. Apparently he had never thought about it, and very likely the two conceptions were confused in his mind. After a little while, however, he replied, "I don't know. We say, 'sea' and 'owner of the sea:' it is just the same." At the same time I was told by the Koryak of other places that the owner of the sea is a woman; while others considered the sea itself as a woman. The Crab (Toko'yoto) is considered to be the deity of the sea, along the North Pacific coast; and, according to Mr. Bogoras, the Koryak of Kamchatka consider the crab A'vvi as such.[2]

I have received similar incoherent replies when inquiring about the so-called apa'pel (from a'pa, "father" in the Kamenskoye dialect, "grandfather" in the Paren dialect). Certain hills, capes, and cliffs are called by this name.

[1] See p. 36. [2] See Tale 134.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

They protect hunters and travellers, and sacrifices are offered to them; but whether apa'pel is applied to the hill itself, or to the spirit residing in it, I am unable to say. It would rather seem that the hill proper is the guardian. 776 823 ●

The sun, the moon, and the stars also figure as animated beings. The sun is sometimes identified with The-Master-on-High. Whe shall see hereafter that special sacrifices are offered to the sun. In some tales[1] Sun-Man (Teike'm-tila'n) has a wife and children and his own country, which is inhabited by Sun people. In these tales it is told that Eme'mqut marries Sun-Man's daughter; while in another one[2] it is related that Sun-Man marries Yiñe'a-ñe'ut. On the other hand, we also hear that the sun as a luminary is swallowed by the raven, and set free by Yiñe'a-ñe'ut. 782

In one tale[3] the moon figures as a man, Moon-Man (Yae'lhı'mtila'n); while in another[4] she is a woman who is trying hard to induce Eme'mqut to marry her. 776 821

A Star-Man (Añayı'mtila'n) is also mentioned.[5] The sky is regarded as a country inhabited by a stellar people.

[1] Tales 12, 21. [2] Tale 19. [3] Tale 114. [4] Tale 89.

1: Jochelson E-5 (1900-02) 1908 RY4 Koryak RY4

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Fig. 251. Koryak Map.

1. Itkana Cape.
2. Paren River.
3. Paren (Poitin) Village.
4. Kuel Village.
5. Kuel River.
6. Tilqai River.
7. Tilqai winter settlement.
8. Mikino River.
9. Mikino Village.
10. Shestokova Village.
11. Shestokova or Egat'č River.
12. Yagach Village.
13. Yarnochek Village.
14. Levati Village.
15. Kamenskoye Village.
16. Penshina River.
17. Okhan River.
18. Talovka River.
19. Talovka Village.
20. Ma'meč Village.
21. Ma'meč Cape.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

212 517 to give a realistic representation of objects, or, when the presentation is for practical ends only, a lack of care in execution. In the present case, for instance, it was important only that the illustration should serve to recall the objects. With the exception of the illustrations of dress (Fig. 250), in which any one would recognize human figures, we could not tell the meaning of the other primitive illustrations in these writings without explanation. Even other Koryak to whom I showed the letter seldom recognized all of them. Not all Koryak traders who keep written memoranda are familiar with the number-signs used by Qači'lqut. One of them, for instance, used only one sign, the line. He used only units, in the same manner as the Koryak and Chukchee make use of counters in verifying accounts.[1]

211 I did not see among the Koryak notched sticks like those used by the Yakut, the Tungus, and the Yukaghir, in recording accounts. However, the trader mentioned employed some devices to avoid the necessity of writing an interminable row of lines in enumerating large numbers; for instance, to indicate a pud (40 Russian pounds, or 36 pounds Avoirdupois), he drew a balance with loaded scale in equilibrium. This signified full weight.

212 171 Nelson[2] speaks of the trading-records of the Alaskan Eskimo, which, judging by his account, are quite similar to those of the Koryak. Unfortunately he does not give any illustrations which would make it possible to compare the records of the Eskimo and the Koryak.

823 *Geographical Maps.* — Among the Koryak pencil-drawings, there are also geographical maps of the sea and the coast of Penshina Bay. The Koryak display in their charts quite a true perception of the relative disposition of the seacoast, rivers, mountains, and settlements. On the whole, their charts resemble very much the illustrations of Eskimo charts published by other travellers. The settlements are indicated on Koryak charts by rings, dots, or small dashes, which represent houses; small rivers are represented by one line, large ones by two parallel lines; mountains are represented by parallel shadings of different degrees. One chart made by a lad of seventeen in Kamenskoye, and representing the northern part of Penshina Bay, is especially well made (see Fig. 251). Itkana and Ma'meč Capes protrude into the bay, making it appear very narrow. As a matter of fact, this part of the bay is very narrow (see Part I, map). In calm weather the passage from the Itkana settlements to the Ma'meč can be made in a skin boat in from eight to ten hours. The mouth of the Penshina and Talovka Rivers, which empty into one inlet, the Kamenskoye and the Talovka settlements, the mountain-ridge between Talovka and Penshina, and a few other features, are also well drawn. The three Itkana villages are not indicated. In the bay are shown some hunting-scenes of floating ice-fields with seals on them, of spouting whales in pursuit of sea-mammals, and hunters in kayaks and skin boats.

[1] See p. 427.

[2] See Nelson, p. 198.

11: Kennan--195 T-3 (1865) 1870 Koryak
116, 823 Reindeer

"On the following morning at daybreak we continued our journey, and rode until four hours after dark, over a boundless level steppe, without a single guiding landmark to point the way. I was surprised to see how accurately our drivers could determine the points of the compass and shape their course by simply looking at the snow. The heavy north-east winds which prevail in this locality throughout the winter sweep the snow into long wave-like ridges called 'sastroogee,' which are always perpendicular to the course of the wind, and which almost invariably run in a north-west and south-east direction. They are sometimes hidden for a few days by freshly-fallen snow; but an experienced Korak can always tell by removing the upper layer which way is north, and he travels to his destination by night or day in a nearly straight line."